A COPY of a Brief Treatise OF The Proper Subject and Administration of BAPTISM:

Some Years since sent by the Author to *Thomas* late Lord Bishop of *Lincoln*.

With a Prefatory Epistle thereunto, And the Scriptures cited at large.

By Capt. Richard Deane.

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OF

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Bishop of Lincoln.

With a Preliminary Epistle thereunto,
And the Scriptures cited at large.

To the Reverend

Mr. RICHARD TAYLOR,

Paſtor of a Separate Congregation in London.

SIR,

FOR that you have admitted a Branch of my Family into Fellowſhip with the Church whereof you are Paſtor; or for that before ſuch admiſſion, you required a Profeſſion of her Faith, and ſubjection to our Lord's Precept of Baptiſm, you have not in any of theſe things given to me (who am reputed to be of another Sect) any cauſe of Regret or Complaint; but (on the contrary) I rejoice in it: For, (with Humility, to ſpeak in the Apoſtle's Phraſe) *I rejoice greatly to find my Children walking in the Truth; and that the ſame Faith which dwelt in their Grandmother and Mother, is* (I am perſwaded) *in them alſo.*

But in that you did not (as I am informed) baptize your Adult Diſciple in ſuch ſort as the Precept of our Lord, the Doctrine and Example of his Apoſtles and Miniſters require and teach: For this it is that I intend herein (in a friendly manner, and for the Truth's Sake) to expoſtulate with you.

Yet that our different Notions herein, or in other Religious Opinions of like Nature, may not ſet us, or any other ſincere Chriſtians, at a greater diſtance from each other than the Caſe will bear, I crave leave (before I enter upon any Expoſtulation) to premiſe and offer to your ſerious Conſideration the enſuing Particulars.

1. That altho it be required of every Believer, and Aſſembly or Church of Believers, that all the Ordinances and Commands of the Lord be obſerved as they were delivered; and every Error in Opinion, Defect in Order, or Neglect, be faulty, and ought to be corrected; yet it is not neceſſary to the Being or Conſtitution of a Believer, or particular Aſſembly of Chriſtians, that every thing which is commanded, be ſo done. Wood, Hay and Stubble (ſuch Materi-

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als as are not fit, and ſhall be conſumed) may be laid upon a right Foundation, and yet the Foundation remain firm.

2. As External Circumciſion did heretofore qualify a Jew or Proſelyte, orderly walking, to claim all the Privileges properly belonging to him with the Jewiſh Church, or any Synagogue of the Jews: So Internal Circumciſion qualifies every Believer (holding Faith and a good Conſcience) for every Act of Worſhip, with other Chriſtians, or Chriſtian Aſſemblies, which belong unto him as a private Chriſtian, and which he can perform in his proper place with Underſtanding.

3. The open and conſtant obſervance of poſitive Laws, reſpecting inſtituted Worſhip, is liable to manifold Interruptions from without, as natural Infirmities, unnatural Perſecutions, Baniſhments, Impriſonments, humane Prohibitions, and the like; whereby ſuch as would otherwiſe conſtantly obſerve them are prevented. The Line of perpetual viſible Succeſſion to the Miniſtry may be interrupted. But the obſervance of the Law written in the Heart (whereby every Perſon fearing God, is obliged

to honour him, not only in Acts of Natural, but alſo in ſuch Acts of Inſtituted Worſhip as he underſtands to be his Duty, and can have opportunity to perform) is not ſo liable to external Interruptions ; but that there may be ſuch Spiritual Sacrifices as are well-pleaſing to God offered to him continually, and thereby Glory given to him in the Church throughout all Ages.

4. That the Being and perpetual Succeſſion of the Chriſtian Church Catholick Militant throughout all Generations, (from its firſt planting, to our Lord's ſecond appearing) againſt which the Gates of Hell cannot prevail, conſiſts of ſuch individual Members as are internally ſanctified by the Holy Spirit, and called by the Goſpel of our Lord, and depends not upon any one ſole external Sign, ſo as to comprehend no others than ſuch only as come under it ; nor is it limited to any one certain Place.

5. A competent Number of ſuch ſanctified Perſons (who love and fear God, and have the Characters and Features of a new Creature engraven on their Hearts) joining together, and aſſembling to celebrate the Worſhip of God,

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and obſerve his Ordinances, are a particular Church, or integral part of the Church-Univerſal, and may elect fit Perſons to be Governours and Paſtors, to Rule and Adminiſter all Ordinances amongſt them. And though ſuch Aſſemblies may be deficient as to their compleat Order, Government, and external Miniſtrations; yet may they be and continue right as to their Church-State, with reſpect to their firſt Conſtitution.

6. Many ſuch Aſſemblies, as well as Members in each Aſſembly, may be, who in ſome Opinions and Matters relating to Divine Worſhip, differ from each other, and yet agreeing in the Fundamental Articles of Chriſtianity: and knowing that in other Matters, each Perſon's Underſtanding, Conſcience and Faith, is to himſelf a Guide, as to his chuſing or refuſing ſuch external Forms or Modes of Worſhip as are uſed by others: there ought to be a mutual forbearance of each other in Love, and a joint Communion with each other maintained, in all things wherein they are of the ſame Mind, and agree to walk together by the ſame Rule. *Fr. Junius* in

his *Eirenicum* on *Pſal.* 122. 3. for reconciling his Chriſtian Brethren in his time diſagreeing, puts and reſolves this Queſtion; Where is Chriſt? but where his Spirit is: And where is the Spirit? but where the Life of Chriſt is: And where is the Life of Chriſt? but where he lives, that is, in his Body: And where is that one Body? unleſs where there is a Conſent between the jointly living Members of the Body, concerning one Head, one Spirit, and one Life.

7. No Miniſter, or Member of any Church rightly conſtituted, can excuſe himſelf in his varying from the preſcript Form of any part of Divine Worſhip, nor in his neglect of any part thereof, which he knows to be his Duty to perform; becauſe the Aſſembly in general, whereof he is Miniſter or Member, do ſo. But in either of theſe Caſes, as to ſuch particular Acts of Worſhip, may and ought to join with any other Aſſembly, who perform ſuch Acts of Worſhip in right manner, without a total Separation, or making a Schiſm from that Aſſembly, whereof he is in a more peculiar manner a Member.

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8. The Holy Scriptures are therefore the more excellent Inſtructors in Righteouſneſs, becauſe they do teach us, not only in general to know the Will of God; but alſo even among things commanded by him, to diſtinguiſh and give preference to ſome before others, as being in their own Nature of greater weight, and tending more than others to promote the genuine and proper End and Deſign of the Goſpel: That is, to manifeſt and advance the Riches and Glory of Divine Grace, in reconciling and making Peace between God and Man, and between every Man and his Neighbour; to reſtore and preſerve the Order of Nature and Civil Government among Men, by turning the Hearts of the Fathers to their Children, and of the Children to their Fathers, and of the Diſobedient to the Wiſdom of the Juſt; that God may not come and ſmite the Earth with a Curſe; and that ſuch as have taſted that God is Gracious, ſhould not only by their Doctrine and Example, but alſo by frequent Supplications, Prayers and Interceſſions, apply themſelves to the Throne of Grace, and improve their Intereſt there for avoiding

voiding the Maledictions threatned, and obtaining and enjoying the Blessings promised, that all Flesh may see the Salvation of God. To this End it is that we are instructed which is the first and greatest Command, and which is the Second, and like to it whereon all the Law and the Prophets depend, which is the first Commandment with promise; Why we should first learn to shew Piety at Home, and why we should [πρῶτον πάντων] first of all things make Supplications, Prayers, and Intercessions for all Men. These things, both Ministers and every private Christian ought to have always in their Eye, as the principal Things they aim at in their whole Religious Course. But as for Acts of instituted Worship, relating to a Gospel-State, though the Precepts enjoyning them be always in Force, yet an actual Obedience to any of them may for a Season be suspended, as the doing or forbearing of them subserves to the main Scope of the Gospel. And I do not find (upon a strict Consideration) that any one of them (except it be the assembling together of such as fear God, jointly to celebrate his Worship) is to

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be preferr'd before another; either as to their Nature, or Time of performance, as to render any of them (which are done with the Spirit and Underſtanding of the Worſhipper) unacceptable to God, becauſe any other of them (which he underſtands not, that he is obliged alſo to do) is not firſt performed.

9. I readily grant, both as to the Miniſtry and Reception of Members to Church-Fellowſhip, that where any Perſon is approved upon Trial, Elected by proper Perſons, and Ordained by impoſition of the Hands of the Presbytery, ſuch a Perſon is duly qualified for Rule and Adminiſtration of the Word and Sacraments: And ſo likewiſe where Repentance and Faith precede, and Baptiſm ſucceeds, ſuch a Perſon is qualified for Church-Communion in all other Ordinances; and that this is the moſt approved and compleat Method, where it is or can be obſerved, and is not unneceſſarily to be varied from, or neglected, becauſe it tends very much to the well-being of every particular Aſſembly or Church of Chriſtians: Yet I do not conceive ſuch an exact

act Proceſs abſolutely neceſſary to the conſtituting of ſuch an Aſſembly, any more than Baptiſm is to the Being of a Believer.

There are ſome Ordinances which cannot be obſerved, but in and by an Aſſembly of Chriſtians joining together for ſuch Purpoſes. And if there cannot upon any Emergency be ſuch an Aſſembly, where there is no Baptiſm; nor any Preaching or Baptiſm, where there is no ordained Miniſter; then if the continued Line of Ordination to the Miniſtry, in any part of the World, be by Perſecution or Apoſtacy diſcontinued, or never was to ſuch part of the World before extended; though many Believers may be in ſuch Places, yet no Chriſtian Aſſembly can be there conſtituted, or any Ordinances appropriated to a Church-State there exerciſed. Which Opinion I take to be rather againſt, than agreeable with the general Scope of the Goſpel, (every Minute Collection of Chriſtians for the Purpoſes aforeſaid, being a Step towards the gathering together the Children of God which are ſcattered abroad) and would alſo render uſeleſs thoſe

Rules

Rules and Characters given in the Scriptures, which (otherwiſe) do and may ſuffice in all Caſes and Exigences, to revive, renew, and put in order (in any Age or Place) what is wanting for the due conſtituting and governing of particular Aſſemblies or Churches.

Now, *Sir*, whether you are of the ſame Opinion with me, or no; yet you may perceive, by what I have premiſed, that I account my ſelf obliged very highly to eſteem of you in Love for your Work's ſake. And do only crave leave to ſay to you, as the Faithful Brethren at *Coloſs* were exhorted by the Apoſtle to ſay to their Miniſter *Archippus*, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς. And proceed to my Expoſtulation before-mentioned. Why did you not Baptize my Daughter in that Form which is moſt agreeable with the proper Senſe of the Word uſed in the Precept of Inſtitution by our Lord, moſt antient in the Chriſtian Church, and leſs liable to Exception than any other Form?

1. I acknowledg it is not conſiſtent with Prudence or good Manners, to preſume

presume to know what Answer you will make (if you will vouchsafe to make any) before I have a convenient Season to confer with you about this Matter: But it becomes me to render a Reason, and make my Apology for putting such a Question to you: Which I shall therefore begin, in the words of Sir *Norton Knatchbull*, who for his Dignity was in his Life-time honoured, and for his profound Judgment, Learning and Piety, much more highly and deservedly esteemed among such as are competent Judges of his elaborate Studies, and cautious handling of the Sacred Texts, in his Annotations on 1 *Pet.* 3. 20, 21. '*Tinctio est formalis causa Baptismi*; Dipping is the formal Cause of Baptism: *Baptismus est verus Typus Resurrectionis idque proprie solum*, Baptism is properly and solely a Type of the Resurrection. And to this Truth do give their Suffrage the Apostles, Fathers, School-men, almost all Interpreters, Antient and Modern, and even our *English* Church, which enjoins Dipping — *In quibusdam Casibus permittens tantum ritum Perfusionis*; Allowing only in some Cases the Liberty of Sprinkling or Perfusion.

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2. Every Christian is concerned to give heed (at all Times, and in all Places) to the Apostle's solemn Charge, 2 *Tim.* 2. 14. *That he strive not about Words to no profit, but to the subverting of the Hearers.* And also to his Exhortation, *Chap.* 1. 13. *To hold fast* [ὑποτύπωσιν] *the express Form of sound Words which he hath heard of him.* And certainly this Exhortation is in especial manner to be heeded, where the essential Form of instituted Worship depends upon the Words and proper signification of the Words of Institution, as they are interpreted and explained in the Obedience given thereto, immediately succeeding the giving forth of the Command.

3. According to the Apostle's Doctrine, after the Ascension of our Lord, the Ordinance of the Lord's Supper, and that of Baptism, represent (in divers respects) the same things, and require the same internal spiritual Work and Exercise of Faith in every Person yielding an external Obedience to the Precept, *scil.* An Examination and Answer of a good Conscience towards God; and discerning of our Lord's Body,

Body, as dead, buried, and raiſed again; and the Believer's Death (with him) unto Sin; and his being raiſed again (with him) unto newneſs of Life, through the Faith of the Operation of God. *1 Cor.* 11. v. 26, 28, 29. *1 Pet.* 3. 21. *Rom.* 6. 3, 4, 5. *Col.* 2. 11, 12. As our Reception of Baptiſm is a viſible Manifeſtation that we have been inſtructed in, and have imbraced the Chriſtian Creed, which is taught and ſummarily comprehended in that myſterious Name *of the Father, of the Son, and of the Holy Spirit*, whereinto we are Baptized, and whereby we do profeſſedly ſubject our ſelves to obſerve all things that our Lord hath commanded, and are viſibly incorporated into the Myſtical Body of Chriſt, *1 Cor.* 12. 13. So in the Reception of the other Ordinance, (when Believers come together [τὸ κλάσαι ἄρτον] to break Bread) they viſibly manifeſt their being and continuing in the ſame Faith, Love, Communion, and Hope.

4. Herein the Obſervance of theſe Ordinances differ: That of *Communicating at the Lord's Table*, is often; that of *Baptiſm*, if once rightly adminiſtred,

niſtred, is not (neceſſarily) to be repeated. Yet if what is recorded in Scripture be well weighed, *That* Jeruſalem, *and all* Judea, *and all the Region round about* Jordan *were baptized of* John: *That* Jeſus *made and baptized more Diſciples than* John: *That before our Lord's Death, many of his Diſciples went back and walked no more with him: That at the next Feaſt of Pentecoſt after the Aſcenſion of our Lord, there were in one Day baptized, and added to the Church, about three thouſand: That ſoon after the Number* (τῶν ανδρῶν) *of the Men were about five thouſand: That when the Apoſtle* Paul *came afterwards to* Jeruſalem, *the Apoſtle* James *and the Elders told him, He ſaw* (πόσοι μυριάδες) *how many ten thouſands of the Jews believed.*

A probable Opinion may ariſe from hence, That many of thoſe who were baptized before the Death of our Lord, might, after his Reſurrection and Aſcenſion, upon their more clear Conviction and Inſtruction, be baptized again, in obedience to the Commiſſion given to his

Apoſtles. And conſequently if any Perſon be baptized who hath not heard, or been inſtructed in the Doctrine of the Trinity, or hath had Water ſprinkled or poured upon him, under the Notion of Baptiſm, and ſhall afterwards be more perfectly inſtructed, and attain to a competent Knowledg, both of the right Form of that Ordinance, and of the Divine Myſtery of that Name into which he ought to be in a right manner baptized; and ſhall thereupon, to ſatisfy his own Conſcience, deſire to be ſo baptized: I ſee no Reaſon why a Rebaptization, or right-baptizing, may not in ſuch or the like Caſes be admitted; eſpecially conſidering withal, how difficult it may ſeem for any Perſon, but of an ordinary Capacity, poſitively to determine whether the words in *Acts* 19. v. 5. [*when they heard, they were baptized*] are to be taken as ſpoken by the Holy Apoſtle *Paul*, of ſuch as were baptized by *John the Baptiſt*; or by the Evangeliſt St. *Luke*, of thoſe to whom the Apoſtle then ſpake, and on whom he then alſo laid his Hands, *v.* 6.

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5. An actual Obedience to a poſitive Inſtitution may for ſpecial Cauſes be (as Circumciſion was during the *Iſraelites* forty Years travel in the Wilderneſs) ſuſpended, rather than the Perſons Life or Health to be thereby endangered, or the eſtabliſhed Rite to be therefore changed. Where infirm or tender Perſons have been preſſed in Conſcience to yield Obedience to the Ordinance of Baptiſm, the *Bath* in *England*, and warm Water in the *Netherlands*, hath (as I have been credibly informed) been made uſe of by Perſons who have been of my Acquaintance. And though I am not for any needleſs Innovations in Rites relating to Divine Worſhip; nor in more than forty Years paſt, ever knew of any Perſon's ſuffering Damage in their Health, by being duly baptized in cold Water, either in Summer or Winter; yet in regard to that perpetual Rule, That *God will have Mercy, and not Sacrifice*; I dare not cenſure ſuch as conceive there is a Neceſſity for making Water warm, for this Sacred, as well as for a common Uſe.

The Quality of the Water, as to Coldneſs or Warmth, whether by the Heat of the Sun, Stoves or common Fires, being not ſo conſiderable in the Miniſtration of this Ordinance, as the Quantity of Water, that it be ſufficient to immerſe the Body of the Perſon (who comes to be baptized) therein: For by the decent obſervance of the External Rite, (κατα τάξιν) according to Order, the Myſtical Senſe is duly repreſented, and may be afterwards ſpiritually improved, as is frequent in the Holy Scriptures.

6. If it ſhould be granted that the Word *Baptiſm*, as applied to Veſſels, Beds, or any other common Uſe, may be taken in a larger Senſe, than ſtrictly to ſignify Immerſion in Water, (although the common way of cleanſing both the Inſide and Outſide of ſuch things be to dip them in Water) yet unleſs it can be ſhewn from the Holy Scriptures, that the Word was or may be taken for Sprinkling, or pouring Water upon a Perſon, as well in the Adminiſtration of this Ordinance, as in any ſuch common Uſe,

I conceive there cannot be from thence drawn any ſolid Argument for the Change of this Sacred Rite. And as to the figurative Uſe of this Word, (as it is applied to ſuch as had the Promiſe of being Baptized in, or with the Spirit, [*Mat.* 3. 11. ἐν ὕδατι —ἐν πνεύματι ἁγίῳ καὶ πυρί] or were to undergo the Baptiſm of Sufferings or Afflictions) it implies a far greater Meaſure of the Gifts and Graces of the Spirit, than is the Portion of every Believer, who is enabled by the Spirit to call *Jeſus the Lord*; or of *Chaſtenings*, than is the Portion of every Son whom the *Lord receives*. So that this figurative Uſe of the Term *Baptiſm*, is ſo far from giving any countenance to the mutation of the primitive Uſe of *Immerſion in Water*, to that of *Sprinkling with Water*; that it rather explains and confirms to us, that the Ordinance of Baptiſm, as common to all Believers, was and ought to be adminiſtred by Immerſion.

Sir, If I had been timely advertiſed of my Daughter's Inclinations to join with your Aſſembly, and of the Method

thod in which you thereupon intended to proceed, in order to her Admiſſion, I would have uſed my Endeavours to have prevented you of this Trouble: But ſince that was not done, and that I have lately conſented that a *Brief Treatiſe of the Proper Subject and Adminiſtration of Baptiſm*, which I writ about ſeven Years ſince to the late Lord Biſhop of *Lincoln*, ſhould be publiſhed; I pray you (at your leiſure) vouchſafe to read it; and to accept in good part this my Apology for addreſſing my ſelf in this manner to you: With this aſſurance, that notwithſtanding our different Apprehenſions in any of the Matters aforementioned, I am

Your entire Friend and Servant

in the Lord,

R. D.

TO

TO THE READER.

READER,

YOU have here presented to your serious Consideration, a true Account, both of the Judgment and Practice of Us, and many others called Anabaptists. The Author of the ensuing Treatise having, to the knowledg of some of us, had his Conversation with them for above forty Years. His Moderation towards all Persons fearing God, (though differing in Opinion from him) is well known to all that have had acquaintance with him. We believe few have with more diligence examined the Grounds of his own and our Opinions, wherein we differ from others. Some of which (for our Vindication, and not to increase Contentions) he communicated to the Worthy and Learned late Bishop of Lincoln, some Years before his Death.

Death. Theſe having been made known and read to us, we conceive may be of uſe to ſilence and remove from us the unjuſt Reproaches caſt upon us by our Adverſaries, not only formerly, but of late alſo. And we have therefore deſired, and he hath conſented, that they ſhould be publiſhed.

What is aſſerted by the Author, hath always been atteſted, both by our Doctrine and Converſation. We love and honour all Men fearing God, whether they agree with, or diſagree from us in their Opinions concerning Baptiſm. We heartily pray that the Spirit of Bitterneſs may ceaſe, and that whereto we have attained, we may all walk in Love; and that living in Love and Peace one with the other, the God of Peace may be with us all.

William Kiffin,
Joſeph Maiſters,
William Collins,
Richard Allen.

To the Right Reverend Thomas *Lord Biſhop of* Lincoln.

My Lord,

THE Ground of my humble tendering theſe enſuing Pages to your Lordſhip, is your declared Condeſcenſion to peruſe any brief Treatiſe that ſhould be preſented to you concerning the proper Subject and Adminiſtration of Baptiſm.

I have in all my Collections (which for a great part are taken out of a Treatiſe on the *Acts*, written by the Learned Dr. *Duveil*) endeavoured Brevity, that

Acta S. Apoſtolorum ad literam explicata

I might not be tedious to your Lordſhip, having confidence in your Integrity, as well as approved Ability, to ſupply my Omiſſions and Defects, if it be requiſite, for the Truth's ſake.

Before I repeat the Arguments brought by thoſe called *Anabaptiſts*, in defence of their Opinion, I crave the liberty of a ſhort Preface concerning this Sect amongſt us.

It has been their Lot (as of others in other Parts and Ages of the World) to be deſcribed by their Adverſaries under very black Characters, as guilty of the moſt deteſtable Hereſies and higheſt Crimes.

Woful Experience has in all Ages demonſtrated, that Baptiſm, whether once only, or (as of Old) often repeated, does not

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of it ſelf, without purifying Faith, effect a real cleanſing from Sin; the Heart of an Unbeliever, like that of *Simon Magus* baptized, being not right before God, remains in the Gall of Bitterneſs, and Bond of Iniquity. Yet I ſee no natural or neceſſary Conſequence in this, That a Submiſſion in ſincerity of Heart to the due Adminiſtration of this Ordinance, (which is an Evidence of the Baptized's Repentance of his Sins paſt, and an Obligation to Holineſs and Righteouſneſs for the time to come) ſhould diſpoſe any Man to the entertaining of any Heretical Opinion, or commiſſion of any heinous Crime.

It appertains not to me to accuſe or vindicate any particular Perſons who have been or are of this Sect: My Intent herein is, only to remind your Lordſhip of Matter of Fact; That as they

have been in general accuſed, ſo they have many times in general alſo publiſhed their Vindications.

I have been informed by credible Perſons, of ſome of this Sect being in your Lordſhip's Dioceſs, in and long before the beginning of the Reign of King *James* I. And I have ſeen an Humble Supplication (reprinted *Anno* 1662. with another ſhort Treatiſe, intituled, *Perſecution for Religion judged and condemned*, but before printed, *Anno* 1620.) preſented to King *James*, and the Parliament then ſitting, which ſets forth, amongſt other things, " That their Miſeries were long " and lingring Impriſonments " for many Years, in divers Coun- " ties of *England*. And concludes thus; " We ceaſe not to " pray for the King, and his Son, " and his Seed, and this whole

" High

" High and Honourable Aſſem-
" bly; now and always calling
" the All-ſeeing God to witneſs,
" that we are your Majeſty's
" Loyal Subjects; not for Fear
" only, but for Conſcience-ſake.
Unjuſtly called *Anabaptiſts*, which is the uſual Stile of ſuch as embrace the Opinion of baptizing Adult Perſons only.

And as for thoſe of this preſent Age, ſince the Year 1640, (among many of whom I have had Converſation for about 34 paſt) altho it has been frequently, and eſpecially of late in Pamphlets, by the Authors of them, affirmed, That they have a Catalogue of Names, and can tell the preciſe Times wherein, and Actions which were done by the Men of this Sect, (referring to the generality of them, and inſtancing in ſuch things as tend to the rendering them obnoxious to Humane

Societies); Yet upon ſtrict Enquiry, I could never find any Circumſtances of Truth that might give Countenance to ſuch Accuſations, other than the charging of the whole Sect, from the Inſtances of a very inconſiderable number of particular Perſons among them; and therein alſo with ſuch things as were done by them, (perhaps ſeveral Years) either before they entertained this Opinion, or after they had deſerted it, or were ejected out of their Aſſemblies.

I preſume your Lordſhip has ſeen the Confeſſions of Faith and Apologies, which within the aforeſaid Time, upon ſpecial Occaſions, have been once and again made and publiſhed by the Leaders of this Sect, with their Names ſubſcribed; wherein they have vindicated themſelves and their Aſſemblies in general, from the Aſper-

Aſperſions caſt on them by their Adverſaries.

That your Lordſhip may make the better Judgment of the Diſciples and State of this Sect, concerning whom I write this, I crave leave to bring to your remembrance, ſome of their Leaders, and the Occaſions which prepared the way for the encreaſe of their Numbers.

About 38 Years ſince, in the Heat of our late Troubles, *Epiſcopacy* being laid aſide, and *Preſbytery* only (as it were by way o Experiment) for a Seaſon attempted, but never in a National Way proſecuted with Effect; every Man was at liberty to purſue the Perſwaſion of his own Mind, as to entring into Church-fellowſhip in diſtinct Congregations, and therein to join with ſuch as he conceived came neareſt to the

Primitive Pattern in Worſhip and Diſcipline.

About that Time, and a little after, there were many Miniſters, ſome who had been before Ordained, and others who were admitted to Parochial and other Publick Charges: Among whom (of my Acquaintance) were Mr. *Tombes*, ſometime Preacher at the *Temple*, Mr. *Chriſtopher Blackwood* in *Kent*, Mr. *Benjamin Cox* at *Bedford*, Mr. *Edward Harriſon*, Mr. *Daniel Dyke*, and ſome others, in or near *Hertfordſhire*; Mr. *Hanſerd Knollys*, and many others, who did openly profeſs, and ſeveral of them write and publiſh their Opinions concerning the proper Subject and Manner of Baptiſm.

Some of them voluntarily left their Parochial Charges and Benefices, as not approving the baptizing of Infants, and collected diſtinct

ſtinct Congregations of ſuch as agreed with them in this Doctrine of Baptiſm; which by a Succeſſion of ordained Miniſters, in the Place of ſuch as are dead, remain to this Day.

By theſe Means, and by the Writings and Example of Mr. *Henry Lawrence*, a Gentleman of liberal Education, and of divers other Learned and Pious Perſons, many (and my ſelf among the reſt) were induced to enquire into this Opinion; and finding the Doctrine and Examples of theſe worthy Guides (in all Reſpects well qualified for the Miniſtry) to concur with the Holy Scriptures, and Primitive Practice of the Chriſtian Church, they thereupon conſorted with them in the obſervance of this and other Ordinances of Divine Worſhip.

And conſequently in the Year 1649, and for about ten Years after

ter, the embracing theſe Opinions with ſobriety, being no Bar to the continuance of ſuch in Publick Employment, who were otherwiſe found capable of it. And the non-proſecution of Penal Laws againſt ſuch Opinions, for thoſe ten Years, ſetting each Perſon free in that reſpect from the common Obſtacle of Dammage in their Liberty or Eſtates, their Congregations in many Cities and Counties of *England* were greatly multiplied.

And in that Time did this Opinion ſpread it ſelf alſo into ſome of the Regiments of Horſe and Foot in the Army; and in 1650, and afterwards, ſome profeſſing this Opinion, were called from their private Employments, and preferred to Commands at Sea; (among others) Capt. *Mildmay* to Command the Admiral Flagſhip under the late Duke of *Albemarle*,

bemarle, when he was one of the Generals at Sea. Capt. *Pack* to Command the Flag-ſhip under Sir *George Aſcue*, Reer-Admiral. Sir *John Harman* to Command the Admiral Flag-ſhip under his Royal Highneſs the Duke of *York*.

But notwithſtanding ſome of this Sect had that Countenance given them, as I have mentioned, by ſuch as had the principal management of Affairs; yet this Sect in general (as they have publiſhed in their *Apologies*) were the leaſt of any ſort of People concerned in any Viciſſitudes of Government that happen'd among us.

My Stations within the aforementioned ten Years, gave me Opportunity to know moſt Perſons and Actions of Note, in reference as well to Civil as Martial Affairs, and particularly thoſe of

of this Sect. And although in and after the Year 1649, their Numbers did increaſe, inſomuch as the principal Officers in divers Regiments of Horſe and Foot, became *Anabaptiſts*: And particularly in *Oliver Cromwel*'s own Regiment of Horſe, when he was Captain-General of all the Parliament's Forces; and in the D. of *Albemarle*'s own Regiment of Foot, when he was General of all the Engliſh Forces in *Scotland*; yet by the beſt Information I could have, there were not at any time, before the Year 1649, twenty *Anabaptiſts* in any ſort of Command in the whole Army: And until after the Year 1648, there were no more than only two, *viz.* the afore-mentioned Mr. *Lawrence*, and Mr. *John Fiennes*, one of the old Lord *Say*'s Sons, who made profeſſion of this Opinion, choſen into the Com-

Commons Houſe of Parliament: And both theſe did in that Year, and in the Life-time of the late K. *Charles* I. (as I have been credibly informed) voluntarily depart from that Parliament, as not approving their Proceedings againſt the Perſon of the King, and ſat no more in it, but lived privately until about ſix Years afterwards, (a new Form of Government being then framed, and in appearance ſettled) Mr. *Lawrence* was called again into publick Employment.

I confeſs to your Lordſhip, I never heard of any *Anabaptiſt* in the King's Army, during the Conteſt between his Majeſty and the Parliament: And perhaps becauſe there were ſome in the Parliament's Army, and none in the King's Army, ſome Perſons have from thence taken occaſion to affirm, That the Opinion of Anabaptiſm

baptiſm in the Church, is oppoſite to Monarchy in the State. But I cannot reach the Ground of this Notion. For,

1. What is reported in Hiſtory concerning the *Anabaptiſts* in *Munſter* and Upper-*Germany*, cannot in colour of Reaſon be applied to the generality of *Anabaptiſts* in *England*; for they have, from time to time, in their *Apologies*, declared an utter Abhorrence of ſuch impious Doctrines, and their bloody Conſequences.

Two Apo- f the A- tiſts, prin- 1660.

It is true, as before is mentioned, that this Opinion being no general Bar to the continuance of ſuch as did embrace it in Publick Employment; though I have cauſe to believe one ſpecial Reaſon of disbanding an intire Regiment in the Earl of *Eſſex* his Army was, for that the Colonel entertained and gave Countenance to Separatiſts, and ſome *Anabaptiſts*.

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tiſts. And that which occaſioned *Oliver Cromwel* (after he uſurped the Government of Lord Protector) to diſcharge at once all the principal Officers of his own Regiment, (upon other Pretences) was, for that they were all *Anabaptiſts.* And it being alſo true, as themſelves declare in the forecited *Apologies*, "That the Subjection that they gave to the "Powers which were over them, "was out of Conſcience to the "general Law of Obedience; and "the Affection which they mani-"feſted therein, did ariſe from "the enjoyment of that due Li-"berty and Protection which "they had in Matters of Reli-"gion. But yet to clear themſelves of any Charge that was or might be alleged againſt them, as if they were Enemies to Monarchy; many of the principal Leaders of them did, with an unanimous

mous Consent, in one of the Confessions of Faith published by them, in the Year 1647, and several times since, freely acknowledg, " That Kingly Government, established, guided and " bounded by just and wholesome " Laws, was both allowed by " God, and a good Accommodation to Men.

I knew divers of them, after his Majesty's Restauration, who were continued and advanced in Civil Employments; but I do not know that any of them, unto whom any Publick Employment under his Majesty hath been offered, who did refuse it: Nor did I ever hear of any one of them that was ever dismissed of their Employ, for any Infidelity, or other Matter evil in it self.

2. These latter Instances do sufficiently evince, that they are not

not of the Temper of the *Anabaptists* of Lower-*Germany*, who (like to the *Rechabites* in another Case) put themselves under a voluntary Engagement, or else account it unlawful in any Case to bear Arms or Office. So that the *Anabaptists* in *England* cannot be compared to these.

3. The generality of them do, as Opportunity offers, embrace and exercise a Communion with other Christians in the Articles of their Faith, and in as many Religious Exercises as they do jointly agree in, notwithstanding their different Opinions concerning the proper Subject and Order of Baptism; as is, among other Evidences of this kind, also manifest in the Appendix to their Confession, printed *An.* 1677. So that they cannot justly be charged with the Crime in this Point objected against the *Anabaptists*

in *Donatus* his Time, *Cent.* 4.

And they have, in all their Apologies, complained of the Injuries done, by objecting the Crimes of ſome few, and very few amongſt them, to them all in general, although they have publickly declared their Innocency, with deteſtation of ſuch Crimes; ſo that upon the whole, and upon weighing what they have to ſay for their Opinion and Practice in the Point of Baptiſm, and for the Communion they hold with one another ſubſequent thereupon, I hope they will, in your Lordſhip's Charity, (ſo far as their Converſation ſutes with their Doctrine) be admitted among the Number of Sincere Chriſtians. And that their particular Perſwaſion may be no Bar in the way of your Lordſhip's Charity towards them, I ſhall now proceed briefly to ſtate their Opinion,

Opinion, with the Proofs in general, upon which they eſtabliſh the Truth of it.

The ſubſtance of what is aſſerted by them, is, That thoſe who do profeſs Repentance toward God, Faith in, and Obedience to our Lord Jeſus, are the proper Subjects of Baptiſm.

That the due Adminiſtration of this Ordinance, is by Immerſion, or dipping the Perſon in Water: And that they find no Rule or Example in Scripture for baptizing any Perſon in any other manner, or without an actual Declaration of Faith.

For Proof hereof they allege,

1. The Doctrine and Practice of *John the Baptiſt*, and of the Diſciples of our Lord, whilſt he was preſent with them before his Crucifixion; *Mat.* 3. 2. *And ſaying, Repent ye; for the Kingdom of*

Heaven is at hand. Ver. 6. *And were baptized of him in* Jordan, *confeſſing their Sins.* Ver. 11. *I indeed baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whoſe Shoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt, and with Fire.* Ver. 13. *Then cometh Jeſus from* Galilee *to* Jordan *unto* John, *to be baptized of him.* Ver. 16. *And Jeſus, when he was baptized, went up ſtraightway out of the Water; and lo, the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him.* Mark 1. 4, 5. John *did baptize in the Wilderneſs, and preach the Baptiſm of Repentance, for the remiſſion of Sins. And there went out unto him all the Land of* Judea, *and they of* Jeruſalem, *and were all baptized of him in the River of* Jordan, *confeſſing their Sins.*

Ver.

Ver. 9. *And it came to paſs in thoſe days, that Jeſus came from* Nazareth *of* Galilee, *and was baptized of* John *in* Jordan. Luke 3. 3. *And he came into all the Countrey about* Jordan, *preaching the Baptiſm of Repentance for the remiſſion of Sins.* Ver. 16. John *anſwered, ſaying unto them all, I indeed baptize you with Water; but one mightier than I cometh, the Latchet of whoſe Shoes I am not worthy to unlooſe; he ſhall baptize you with the Holy Ghoſt, and with Fire.* Ver. 21. *Now when all the People were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the Heaven was opened.* Acts 19. 4, 5. *Then ſaid* Paul, John *verily baptized with the Baptiſm of Repentance, ſaying unto the People, That they ſhould believe on him which ſhould come after him, that is, on Chriſt Jeſus. When they heard this, they were bap-*

tized in the Name of the Lord Jeſus. John 3. 22, 23. *After theſe things came Jeſus and his Diſciples into the Land of* Judea, *and there he tarried with them and baptized. And* John *alſo was baptizing in* Enon, *near to* Salim, *becauſe there was much Water there; and they came and were baptized.* Chap. 4. 1. — *Jeſus made and baptized more Diſciples than* John.

2. The Words of poſitive and ſovereign Inſtitution, after the Reſurrection of our Lord; *Mat.* 28. 19, 20. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the World.* Amen. Mark 16. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

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3. The Apoſtles and Evangeliſts Inſtructions, Reſolutions of Queſtions on this Subject and Practice, correſpondent with the Command, next and immediately after it was given. *Acts* 2. 38. *Then* Peter *ſaid unto them, Repent and be baptized every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* Chap. 8. 12. *But when they believed* Philip, *preaching the things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women.* Ver. 36---39. *And as they went on their way, they came unto a certain Water; and the Eunuch ſaid, See here is Water, what doth hinder me to be baptized? And* Philip *ſaid, If thou believeſt with all thine Heart, thou mayeſt. And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God.*

And he commanded the Chariot to ſtand ſtill; and they went down both into the Water, both Philip *and the Eunuch, and he baptized him. And when they were come up out of the Water, the Spirit of the Lord caught away* Philip, *that the Eunuch ſaw him no more; and he went on his way rejoicing.* Chap. 18. 7, 8. *And he departed thence, and entred into a certain Man's Houſe, named* Juſtus, *one that worſhipped God, whoſe Houſe joined hard to the Synagogue. And* Criſpus *the chief Ruler of the Synagogue, believed on the Lord, with all his Houſe: and many of the Corinthians, hearing, believed, and were baptized.*

4. The manifold Uſe and Improvement, which after many Chriſtian Churches were ſettled, the Apoſtles made in their Epiſtles to them, taken from the due Qualifications required in Perſons to be baptized, and built upon the

the due Adminiſtration of that Ordinance, wherein are ſhewed the Myſtical Significancy thereof.

1. As it is by the Prayer, Stipulation or Interrogation of the Baptized's good Conſcience therein Godward, the Figure of Salvation through the Reſurrection of Jeſus Chriſt, which otherwiſe by the Water's waſhing away of the Filth of the Fleſh in Baptiſm it would not be. Acts 22.16. *And now why tarrieſt thou? Ariſe, and be baptized, and waſh away thy Sins, calling on the Name of the Lord.* Chap. 9.11. *And the Lord ſaid unto him, Ariſe, and go into the Street, which is called* Straight, *and enquire in the Houſe of* Judas, *for one called* Saul *of* Tarſus; *for behold, he prayeth.* And 1 *Pet.* 3.21. *The like Figure whereunto, even Baptiſm, doth alſo now ſave us, (not the putting away the Filth of the Fleſh,*

Fleſh, but the Anſwer of a good Conſcience towards God) by the Reſurrection of Jeſus Chriſt.

2. As it is (to the underſtanding of the baptized Perſon) ordained to be a Sign of Fellowſhip with Chriſt in his Death and Reſurrection. Rom. 6. 3,4,5. *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? Therefore we are buried with him by Baptiſm into Death; that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life. For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.* And *Col.* 2. 12. *Buried with him in Baptiſm, wherein alſo ye are riſen with him through the Faith of the operation of God, who hath raiſed him from the Dead.* And of engrafting into that Myſtical

ſtical Body the Church, whereof Chriſt is the Head. Gal. 3. 27, 28. *For as many of you as have been baptized into Chriſt, have put on Chriſt. There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female; for ye are all one in Chriſt Jeſus.* And 1 *Cor.* 12. 13. *For by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit.* And conſequently a Reproof and Conviction (in the Baptized's own Conſcience) of the Crime, in caſe he be guilty, of making a Schiſm in the Church; as, 1 *Cor.* 1. 13. *Is Chriſt divided? was* Paul *crucified for you? or were ye baptized in the Name of* Paul? Or ſeparating from the Church, as in the Epiſtle of *Jude*, ver. 19. *Theſe be they who ſeparate themſelves,*

ſelves, ſenſual, having not the Spirit. Heb. 10. 25. *Not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another; and ſo much the more, as ye ſee the Day approaching.*

3. As the Baptized is preſumed to know himſelf to be thereby obliged in general to a perſeverance in Holineſs, a growth in Grace and Knowledg of the Myſteries of God, even of the Father and of Chriſt, and to the yielding a ready Obedience of Faith to all other Doctrines and Precepts of our Lord. Rom. 6. 3. *Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death?* Col. 2. 12. *Buried with him in Baptiſm, wherein alſo ye are riſen with him through the Faith of the Operation of God, who hath raiſed him from the Dead.* And *Heb.* 6. 1, 2, 3.

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Therefore leaving the Principles of the Doctrine of Chriſt, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God. Of the Doctrine of Baptiſms, and of laying on of Hands, and of the Reſurrection of the Dead, and of eternal Judgment. And this will we do, if God permit.

My Lord, if theſe Scriptures be rightly interpreted and applied by theſe called *Anabaptiſts*: And if it be alſo true, as they have often aſſerted, That there is not in the whole Scriptures any Rule given to baptize, or any plain Inſtance of any Perſons being baptized in any other manner, or without being firſt inſtructed in the Doctrine, and making confeſſion of Faith, I cannot conceive why this ſhould not be accepted, without any other additional Teſtimonies or Arguments, as a ſufficient

ficient Defence for ſuch as (with a due obſervance of all other Rules of Chriſtianity, general and ſpecial) do in this Point thus believe and do: Nor why they ſhould be therefore cenſured, either as varying from the firſt Inſtitution, or as being deficient in any Proof neceſſary to maintain this their Opinion and Practice.

I take it to be agreed, among the generality of Reformed Chriſtians, that in the Holy Scriptures are contained Directions, as well concerning all eſſential Parts of Worſhip, as Doctrines, neceſſary to be believed. And it may be thence ſafely concluded, that without the help of any unwritten Traditions, or any other Writings, the Holy Scriptures divinely inſpired and written for our Learning always, (ſince they were firſt written) have been, are,

are, and will be, through Faith in Chriſt Jeſus, equally powerful to render any other Perſon, as well as *Timothy*, wiſe to Salvation. And to compleat any other Miniſter of Chriſt for his Work, whether it be for Doctrine or Inſtruction in Righteouſneſs, reproof of Errors, or ſetting to right and reſtoring the true Worſhip of God, if any of his Inſtitutions, through Negligence, Omiſſion, Incogitancy, humane Traditions, frequent and long-continued Examples in the Church, or any other Means have not been rightly obſerved. And if it be admitted, that no Power or Authority was ever committed to any Doctors, Aſſemblies, or General Councils, purpoſely or knowingly, in any Tranſcript of the Scriptures, to vary one Letter from the Original Record, or in any Tranſlation to vary from the

the true and genuine Senſe of the Original Text: And that not every individual Letter, Syllable or Word in a Tranſcript or Tranſlation, but the Senſe of Scripture is of Divine Authority, and may be rendred and preached now as well as in the Apoſtles Time, to
2. 8, 11. every Nation under Heaven, in their reſpective proper Languages. And that notwithſtanding all Accidents of various Lections, or different Interpretations, thrô the oſcitancy of Tranſcribers, or various Sentiments of Tranſlators thrô humane Frailty; yet thrô the admirable Providence and Grace of God, watching over and aſſiſting his faithful Biſhops and Teachers in the Church, we have, in all neceſſary Points relating to Doctrine, Worſhip, and Converſation, the genuine Senſe and Meaning of the Holy Scriptures continued to us, as they were

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at firſt revealed, and divinely inſpired into, and delivered over by the Holy Pen-men thereof, as I am abundantly ſatisfied (I thank God for it) that we have. And if it be alſo admitted, that the Church hath no more Power to change the Rites and Forms of Sacraments inſtituted by our Lord, than they have to change his Word and Law; for that as the one contains the Audible, ſo the other the Viſible Sign of the Divine Will: Then I humbly conceive, in the deciſion of this Controverſy between the *Anabaptiſts* and *Pedobaptiſts*, we may ſafely caſt out of our Thoughts all intercurrent Centuries between the Primitive and the preſent State of the Church; and without having regard to any intervening Canon, Tradition, or nice School-Diſtinction, follow that venerable Scripture-Example of the chief of the Fathers and the

Prieſts, in a Caſe, which in many reſpects may be ſaid to be of the like Nature, upon their return out of the Babyloniſh Captivity; who when they and the People were aſſembled to read and underſtand the Words of the Law, which God had commanded by *Moſes*, and found written therein, in what manner the Rites of the Feaſt of Tabernacles were to be obſerved by the *Iſraelites*, they regulated and kept the Ceremonies thereof, not by former Examples, but by the Preſcript Form, which had not been ſo done for about a thouſand Years before. Neh. 8. 14, 15, 16, 17. *And they found written in the Law which the Lord had commanded by* Moſes, *that the Children of* Iſrael *ſhould dwell in Booths, in the Feaſt of the ſeventh Month: And that they ſhould publiſh and proclaim in all their Cities, and in* Jeruſalem, *ſaying, Go forth unto*

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the Mount, and fetch Olive-branches, and Pine-branches, and Myrtle-branches, and Palm-branches, and Branches of thick Trees, to make Booths, as it is written. So the People went forth, and brought them, and made themſelves Booths, every one upon the Roof of his Houſe, and in their Courts, and in the Courts of the Houſe of God, and in the Street of the Water-gate, and in the Street of the Gate of Ephraim. *And all the Congregation of them that were come again out of the Captivity, made Booths, and ſat under the Booths: for ſince the Days of* Jeſhua *the Son of* Nun, *unto that Day, had not the Children of* Iſrael *done ſo: and there was very great Gladneſs.*

I take Baptiſm to have been generally reputed the initiating Ordinance, or Admiſſion of ſuch into the Viſible Church, who having been before inſtructed in, and converted to the Chriſtian

Faith, have from that internal Perſwaſion, made an externl Profeſſion of Faith in, and ſubjection to the Perſon, Doctrine, and Commands of the Lord Jeſus. Not that I reckon it in order of Nature or Time, the firſt Act of Worſhip which any ſuch perform towards him; for if any thing may in that reſpect be ſaid to be firſt, I ſhould rather attribute the Priority to the Reception in the Heart, of that incorruptible Seed, the Word of God, by which a Perſon is born again: And the demonſtration of that ſpiritual Life to be the firſt breathing after God, thrô Chriſt, in holy Deſires and Prayer. Nor do I think Inſtruction in all the Fundamentals of Chriſtianity, or in the utmoſt Extent or Significancy of Baptiſm it ſelf, of any more abſolute neceſſity than in the beginning of Chriſtian Religion, (for in many, if not in each individual Per-

Perſon, Chriſtianity may in ſome reſpects have as much its beginning now, as when Chriſt was firſt preached among the *Gentiles*). *Apollos* was mighty in the Scriptures, and an accurate Teacher of the things of the Lord, knowing only the Baptiſm of *John*, until *Aquila* and *Priſcilla* expounded to him the Way of the Lord more exquiſitely. A Deficiency is alſo mentioned among the Diſciples at *Epheſus*. A competent knowledg of the Grounds of that Obedience, which in each individual Act of Worſhip is yielded to God, is requiſite in him that ſo worſhips, to render it acceptable; for God is a Spirit, and ſeeketh and reputeth ſuch for true Worſhippers of him, who do worſhip him in Spirit and in Truth. But there may be Errors on the right Hand as well as on the Left. God is jealous of his inſtituted Worſhip, and no Man

Acts 18.24,25

Acts 19. 1, 7

1. 4. 17. is exempt, by the Dignity of his Perſon, or Eminency of his Gifts, from yielding Obedience thereunto, in due order and manner required. It is very remakable, that *Moſes*, the reputed Son of King *Pharaoh*'s Daughter, educated in all the Learning of the *Egyptians*, althô God had eminently appeared to him, ſhewed him divers Miracles, made him ſignal Promiſes of his Preſence and Aſſiſtance, appointed him to be the Leader of his People: Yet after all this, the Lord met him in his Journey, and ſought to ſlay him. And by the Context it is evident, that this Anger againſt him was for that he had neglected to circumciſe his Son. Two Inſtances alſo we have in the New Teſtament, thô not of ſuch Severity, yet ſuch as ſerve to evidence, that it may be ſometimes neceſſary to admoniſh thoſe that are moſt eminently favoured of God, and endued with the

Exod. 4. 24, 5, 26.

the ſpecial Gifts of the Holy Spirit, that they defer not that Obedience which they ought to yield to his inſtituted Worſhip, particularly this Ordinance of Baptiſm. Ordinarily at the firſt preaching of this Goſpel, Baptiſm in Water, did precede the Baptiſm of the Spirit, and conferring of ſpecial Gifts, (although the latter of theſe was always preferred before the other as moſt Eminent). But *Ananias* was ſent to *Saul* of the Lord Jeſus, who had before appeared to him, that by putting on of his Hands (as appears by the Text) he might receive his Sight, and be filled with the Holy Spirit. And this was done, not only before his Baptiſm in Water; but by compariſon of this Place with *Acts* 22. 16. there ſeems to have been, by *Ananias*'s Queſtion, *Why tarrieſt thou?* at leaſt a neceſſary ſtirring of him up to an immediate diſcharge of his Duty therein. And

Mat. 3. 11.

Acts 9. 17.

.10.24--33. the like we may obſerve in *Cornelius* and his Kinſmen, and near Friends, on whom, whilſt the Apoſtle *Peter* was preaching to them, the Gift of the Holy Spirit was poured out, ſo that they
7, 48. ſpake with Tongues, and magnified God: which as it did ſufficiently evidence they were qualified for it; ſo alſo that by this Anticipation of the Baptiſm of the Spirit, Baptiſm in Water might not be deferred by them. The Apoſtle, not by way of Teſtimony and Exhortation only, as in *Act.* 2.40. and in other common Caſes, but as better ſuting with their before-declared Diſpoſition, and the preſent Occaſion, expreſly commanded them to be baptized.

.33, 34. Touching things relating to the common Faith, and common Salvation of Chriſtians, it has always been allowed, by the moſt eminently Learned and Orthodox Biſhops and Doctors, that the Scrip-

Scriptures are eaſy to be underſtood, and were ſo plainly in theſe Points penn'd by the Prophets, Apoſtles & Evangeliſts, that every Perſon who will read, and diligently ſearch and ponder them, might thereby of himſelf learn what are therein ſpoken of theſe things.

In the humble Supplication afore-mentioned, ſeveral Paſſages are cited to this Purpoſe out of the Writings of *Clemens Alexandrinus*, *Auſtin*, *Chryſoſtom*, *Juſtin Martyr*, *Theodoret*, and others. And in the preſent Caſe, touching the proper Subject and Manner of Baptiſm, it ſeems not to me (I ſpeak with Submiſſion) very material to enquire concerning the different Opinions of Men, or how their Controverſies hereabout have been decided, by any General Council ſince the Apoſtles Days, becauſe each Perſon's Faith and Practice herein, in every ſucceeding Generation to the End of the World, Ch. 4. p.

World, is alike to be founded upon,and regulated by the Scripture, as was theirs who did ſucceed immediately, and were next to the Apoſtles. The Scriptures in theſe Points, are leaſt of all liable to be miſtaken, when they are taken by ſuch as read them, as if ſent to them immediately by the Hands of the Apoſtles and Evangeliſts, and by ſuch as hear them read openly in the Church,as if that Service was performed by ſuch as had ſo received them, in obedience to the Apoſtle's ſtrict Charge to that purpoſe, 1 *Theſſ.* 5. 27. *I charge you by the Lord, that this Epiſtle be read unto all the Holy Brethren.*

I do not write this to derogate from,or diminiſh any part of that Honour that is due, and ought to be given to thoſe who are pious and learned *Overſeers* in the Lord's Vineyard. The Wiſdom of God did foreſee it neceſſary to eſtabliſh Rulers, Paſtors and Teachers in his

his Church, and to qualify them with ſutable Authority and Gifts, as well for the good Government, Ordering and Edifying of the Body of Chriſt, as on their behalf to watch againſt and diſcover falſe Doctrines, and falſe Teachers, who by transforming themſelves into Angels of Light, ſeek all Occaſions to deſtroy the Flock, remove the antient Foundations of the Houſe of God, and to introduce damnable Hereſies, and Doctrines of Devils; the detection whereof is not within the compaſs of an ordinary Capacity: Therefore in this reſpect, eſpecially even now, when the ravening Wolves ſtood watching for the Moment wherein they might ſeize their Prey, is your Lordſhip deſervedly rank'd with the foremoſt of thoſe, whoſe words are the more excellent and acceptable, becauſe upright, and words of Truth, ſpoken in ſeaſon by a Maſter of Collections. And the Grace

Prov. 2.

Eccleſ. 12. 10, 11.

Grace and good Providence of God, that qualified and ſtirred up your Lordſhip, upon ſuch a ſpecial Occaſion, to detect, and expoſe to open view, the Opinions and Principles of ſuch falſe Teachers, in their native Deformity, (which renders them ſo abominable, that the Diſciples of thoſe who are the Fathers of them, are aſhamed to own them) is the more remarkable, and calls for an humble, hearty and thankful Acknowledgment from all thoſe on whoſe behalf this was done.

Theſe, and all ſuch Labours as have a tendency, either to detect erroneous Doctrines, or reduce the Doctrines of Chriſtianity to their prime and genuine Purity, that interpret and help others to underſtand aright the Holy Scriptures of Truth, have been, and will be always of ſingular Uſe and Advantage to the Church of God, approved bleſſed, and the Authors

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of

of them highly eſteemed of all ſincere Chriſtians for their Work-ſake.

But, my Lord, theſe and all faithful Guides, who teach their Hearers and Diſciples pure Doctrine and Worſhip, ſpeak to them in, and guide them to the Words of the Prophets and Apoſtles; ſo that by common Conſent all are to be tried, judged and determined by the Rule of Scripture. And in this reſpect it is, that this Sect of *Anabaptiſts* amongſt us do ſay, *That if the Doctrine of Baptiſm, as they teach it, and the Form of Baptiſm as they practiſe it, be according to the Scriptures, and primitive Uſe of the Chriſtian Church, this alone is a ſufficient Defence for them herein, although there ſhould be no concurrent Teſtimony of any other Tradition, Cuſtom, Decree of Council, or Opinion whatſoever.* Yet, my Lord, with this due *Salvo* to the ſovereign and ſole

ſole Authority of Scripture, I ſee no cauſe they have (if Matters be duly weighed) to decline, or that they do indeed appeal from the Judgment of the Antient Fathers herein.

To evidence this on their behalf, I ſhall inſtance in a few of thoſe many antient Teſtimonies which they allege as unqueſtionable, and of ſuch Arguments deduced from thence, as to me ſeem very cogent and natural.

1. That the general and very antient Uſage of Sponſors or Suſceptors at the Baptiſm of Infants, to perſonate and anſwer to Articles of the Chriſtian Faith, as if the very Perſon to be baptized, is, beyond Contradiction, an Evidence in it ſelf of a general-received Opinion among all that uſe this Cuſtom with Underſtanding, that a confeſſion of the principal Doctrines of the Chriſtian Faith, made by the Perſon to be baptized,

zed, did, according to the firſt Inſtitution, precede Baptiſm. But then the Reaſon alleged by this Sect, why they do not obſerve this Antient Cuſtom, is, Becauſe, they ſay, there are no foot-ſteps of this Practice to be found in the Scriptures, neither can they trace the Original of it any higher than the Time mentioned in the *Roman Breviary*, in their Service, the 11*th* day of *January*, celebrated in Memory of *Hyginus* Biſhop of *Rome*, *Anno Chriſti* 153. who is therein acknowledged to be the firſt Inſtitutor of Suſceptors in Baptiſm; and is ſo alſo by the concurent Teſtimony of other Hiſtorians.

And it is further alleged by them, as very probable, that *Tertullian*'s Admonition concerning the deferring of Infants Baptiſm till they could anſwer for themſelves, rather than to admit them to it by ſuch Undertakers, was Tertul. *de Bapt.* cap.

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occasioned by this Novel-Invention of *Hyginus*, the one of them living till toward the latter end of the second Century, and the other at the same Time, or about the beginning of the Third.

2. That Practice which at first was generally admitted by all sorts of Converts to the Faith, *Jews* and *Gentiles*, in all Places at the same Time, and in a continued Succession from the Beginning, without any Dispute or Disagreement, *scil.* to baptize such as manifested a joyful Reception of the Word of Grace, and made a Confession of their Faith, is to be preferred, as agreeing with the first Institution and Primitive State of the Christian Church, before that other Practice, *scil.*

is related by Father
eh, in his French Hi-
of the Church of
ndria, Ch. 33. That
Macaire, Bishop of
his, Secretary to *Cos-*
he 3d of that Name,
arch to the *Cophti*, or
stians of *Egypt*, who
Cent. 8. says, *That*
Primitive Times, Bap-
was not administred in
hurch of Alexandria
ce a Year, and that up-
ood-Friday, *and only*
se of 30 *Years of Age.*

ſcil. admitting Infants to Baptiſm by Sponſors, which obtained but by Degrees, and in ſome Places before others. And which from the firſt mention of that Uſe, ſucceſſively for ſeveral Ages, if not to this very Age, hath been queſtioned, diſputed, and ſometimes omitted by the Chriſtian Parents, of ſome who afterwards were of great Eminency in the Church, who were not baptized until they were Adult, although Infant-Baptiſm was then admitted by others, as appears in the Hiſtory of their Lives, *viz. Gregory Nazianzen, Chryſoſtom, Conſtantine, Ambroſe* and *Auguſtine.*

Vid. *Curcell.* lig. Chriſti inſtitut. *lib* cap. 12.

Firſt, Teach all Nations, then dip the Taught in Water; for it cannot be that the Body ſhould receive the Sacrament of Baptiſm, unleſs the Soul firſt receive the Truth of Faith.

Hieron. in *Matt.* 28.

Mag. de tu Sancto. 12.

The Confeſſion of Salvation goes before; then follows Baptiſm ſealing our Covenant.

cilium Laeum, Ann.

Thoſe who are to be baptized, ought to learn and repeat the Creed to the Biſhop or Presbyter.

This Canon was confirmed in *Conſtantine*'s Time, at the ſixth General Synod at *Trullo*, Canon 46.

log. *Juſtin tyr*, to the p. *Antonin.*

As many as believe the Things preached by the Chriſtians to be true, and promiſe to live accordingly, are taught to Faſt and Pray for the Remiſſion of their Sins, (the Church alſo praying and faſting with them;) and then they are brought to a Place where Water is, and are baptized; then they are brought and added to the Church, and receive the Lord's Supper.

None

None but the Adult of Antient Time were uſed to be Baptized. *Lud. Vives* & *Aug.* lib. 1 Civ. Dei.

The Words of *Tertullian* and *Nazianzen*, ſhew it was long before all were agreed of the Time or Neceſſity of Baptizing Infants before the Uſe of Reaſon, in caſe they were like to live to Maturity. Baxter, *Proofs*, P. 275

3. That Form of Baptizing, which is according to the common acceptation of the Word and Uſage of the Chriſtian Church in its Primitive State, and repreſents all the material Points of Chriſtian Doctrine, whereof it is a Type, *ſcil.* dipping the Perſon baptized in Water, to ſignify his Death unto Sin, Purification and Reſurrection unto newneſs of Life, is to be obſerved rather than any other Form; which agrees only with one thing thereby ſignified, *ſcil.* Purification, *Sir* Norton Knatchbull, *large in his Notes on* 1 3. 21. *Ambroſ. de tiand. Cap. Bern.* Ser. A

tion, which is mentioned *Heb.* 10. 22. *(Let us draw near with a true Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water)* rather as the Effect than Form of Baptiſm. There appearing no Reaſon why this Word, by which this Ordinance was inſtituted, ſhould be therein taken in any other than a literal Senſe; and if it be well obſerved, it may appear, where-ever this Word is uſed in the Scriptures in a Metaphorical Senſe, thereby is repreſented an overwhelming, plunging, or large pouring on, whether it be of Sufferings, conferring Spiritual Gifts, or the *Iſraelites* paſſing through the bottom of the Sea, and no where to ſignify Sprinkling. It is affirmed by this Sect, That herein they have the concurrent Teſtimony of

of many learned and approved Expoſitors, of thoſe Paſſages of Scripture where this Word is to to be taken in a figurative Senſe.

Clement the 5*th*, is cited for the firſt, who at the ſecond Synod at *Ravenna*, Anno 1305, approved, that Baptiſm might be given (no Neceſſity compelling) by ſprinkling.

Johannes Bugenhagius Pomeranus, when he ſaw at *Hamburgh* an Infant brought to Baptiſm, wrapped up in Swadling-clothes, and Water ſprinkled upon its Head, was amazed; for that except in the Caſe of Neceſſity, for Perſons ſick in their Beds, he had neither ſeen nor heard, nor in any Hiſtory read of any ſuch thing. Whereupon there being a Convocation of all the Miniſters, it was asked of Mr. *John Fritz*, who had been formerly Miniſter at *Lubeck*, How Baptiſm

Bugenhagius Pomeranus, circa finem belli Germanici, *Anno* 1 editi.

was there adminiſtred? Who anſwered, Infants were there (as in all *Germany*) baptized naked: But he was ignorant how that peculiar Manner of Baptizing had crept in at *Hamburgh*. At length it was agreed amongſt them, That they ſhould ſend to know the Opinion of *Luther*, and the Divines at *Wirtenberg* in this Matter. Which being done, *Luther* writ back to *Hamburgh*, That this Sprinkling was an Abuſe which ought to be removed; that thereupon Immerſion was reſtored at *Hamburgh*.

Monſieur de la Roque, *Miniſter of the Reformed Church at* Roan.

A Learned French Proteſtant, in his Anſwer to the Treatiſe of Biſhop *Boſſuet*, *De Communione ſub utrâque ſpecie*, anſwers to an Objection, concerning the Proteſtants baptizing by Sprinkling. That it is true they do ſo, but that it is certainly an Abuſe; and that this Practice, which they have

have retained from the Church of *Rome*, without well examining it, renders their Baptiſm very defective.

Therein is corrupted the Inſtitution, and the antient Cuſtom, and the Reſemblance which it ought to have with Faith, Repentance, and Regeneration. *Monſieur Boſſuet*'s Remark, That Plunging had been uſed for 1300 Years, deſerves a ſerious Reflection.

It was very ill done to aboliſh the firſt Uſage authoriſed by ſo much ſtrength of Reaſon, and for ſo many Ages. We are obliged to return to the antient Practice of the Church, and the Inſtitution of Jeſus Chriſt.

4. They further alledg, That it appears by ſeveral Paſſages in Antient Hiſtory, that the Variations which were made from the firſt eſtabliſhed Form of Baptiſm,

did not ariſe from any doubtful ſignification of the words, whereby this Ordinance was inſtituted, but from other collateral Conſiderations, *viz.* The Danger of Perſons (Young or Old) dying unbaptized; and thereupon the pouring or ſprinkling Water upon them in their Beds, whence by reaſon of Sickneſs they could not riſe, nor (without hazard of a real, inſtead of a repreſentative dying) be baptized in any other manner.

Of this there needs no other Evidence, than the many Queſtions which were moved: Whether their Baptiſm might be eſteemed Lawful or Compleat, who were baptized only by ſprinkling, or pouring on of Water? Which received no other Anſwer, But that, Neceſſity urging, it might be ſo eſteemed.

n. apud
rian. Epiſt.
n. ad Fabi-
apud Ni-
h. *Lib.* 6.
3.

My

My Lord, I am mindful of your Direction, not to be prolix, and have therefore omitted many material Quotations; which if you pleaſe to read a few Pages, you will find, in Dr. *Duveil*'s Treatiſe, on Chap. 2. & 8. & 18. of the *Acts*, exactly referred to, and much to the purpoſe. It is not my Intent to handle this Point by way of Controverſy, but only to give ſome brief Hints, That as the Form of Baptiſm has been varied upon other Conſiderations, than what appears in the Inſtitution, ſo may it have been alſo with reſpect to the proper Subject of Baptiſm.

The Reverend Mr. *Claude*, in his Hiſtorical Defence of the Reformation, anſwering to the Objections of the Author of Prejudices, about the Validity of his Baptiſm, cites this Paſſage; *The Promiſe*

Mr. Cla
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Part 4.

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is made to us, and to our Children; and to all that are afar off, even as many as the Lord ſhall call. And ſays, "That by a neceſſary Conſequence, the Seal of that Promiſe, which is Baptiſm, and all the other Rights of the Covenant of Jeſus Chriſt, belongs to us and to our Children, that is to ſay, to the truly Faithful. I will not undertake to explain Mr. *Claude*'s Meaning in theſe Expreſſions, nor to ſet forth the Extent of the Covenant which he mentions.

There is a ſhort Treatiſe, lately publiſhed by Mr. *Nehemiah Cox*, concerning the Covenants before the Law, on this Subject, which may give ſome Light into this Matter.

There may be a great Difference between a Direct, Immediate, and a Remote Right to what is comprehended in, or belongs

n. Cox *Covenants*, at Lon- 683. by Du- Acts 2.

longs to a Covenant; not to inſiſt any thing on the Impropriety or Congruity of a Seal, as applied to the Covenant of Grace under its various Miniſtrations. *David*'s Son by *Bathſheba*, (in the Time of the Law) dying at ſeven Days old, had no right to Circumciſion. *Shem* and *Lot* were contemporary with *Abraham*; *Job* and his Friends (as is ſuppoſed) with *Moſes*, all true Worſhippers of God, and within the Covenant of Grace; yet nothing is ſpoken of Circumciſion belonging to them, or any of their Poſterity.

In the Reſolution of the Caſe by the Apoſtle St. *Paul*, concerning the Cohabitation of a Believer with an Unbeliever, in a married State, it is determined by the Apoſtle, That the Unbeliever is ſanctified by the Believer: And thence he draws this 1 Cor.

In-

Inference, That their Children were Holy: Whence it ſeems plain, that to the Procreation of an Holy Seed, (in the Apoſtle's Senſe) it was neceſſary that both Parents, as well the Believer as the Unbeliever, (in that conjunct State of Marriage) ſhould be alſo reputed Holy. And therefore I do not diſcern how the Iſſue of both theſe ſhould have any more immediate Right from thence to Baptiſm, than the Unbelieving Parent. And if *Chriſtiani Fideles*, and *Baptizati*, were antiently Terms promiſcuouſly uſed one for the other, then it may ſeem by that Character, amongſt others given by *Paul* to *Titus*, of a Perſon to be choſen an Elder, having believing Children, that it was not a common Caſe for all Chriſtian Parents to have all their Children accounted Faithful, and conſequently

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Baptized. But whenſoever it proved ſo, it was a great Evidence of a right and ſucceſful Education in the Fear of God, as was that of *Timothy*, and ground of rejoicing to the Servants of God; as were thoſe Children of the Elect Lady that walked in the Truth. 2 Tim. 1. 4. 2 John, v.

But, my Lord, my Province is only to repeat briefly what occurs to mind in defence of their Opinion and Practice, who are ſtiled *Anabaptiſts*; and otherwiſe than what may be preſumed of neceſſary Conſequence, (if the Terms and Form of this Ordinance be ſtrictly limited) not to intermeddle with the Opinion of any that teach otherwiſe, but leave them therein, as I ought to do, to ſtand or fall to their own Maſter.

The

g. Magn. 1. Epist. 27.

The *Anabaptists* in their own Case do say, " It is an Opinion " that the Antients held, That " what cannot be shewed by " certain Signs to be rightly per- " formed, cannot be said to be " repeated.

us in 4 Dist. 3. N°. 10.

In all doubtful Cases, as to Matter and Form, there are three special things to be observed.

1. If possible to chuse the most safe Way.

2. If it be not possible, to keep that which is next to the safest.

3. The Impossibility ceasing, to supply warily what that did for the Season prohibit.

besius Sco- Britan. In- t. Hist. lib. can. 4. num.

There is no doubt but they are again to be Baptized——who were not dipt in the true Sacrament of Baptism.

omanus bus Ec-

To conclude, Whoever undertakes to write against the anti-

ent

ent manner of Inſtructing or Confeſſion preceding Baptiſm, or Form uſed in Baptizing, hath this Task incumbent on him, To give ſome other proper Interpretation of the Words of Inſtitution, antient manner of *Catechumens*, uſe of large *Baptiſteria* and *Lavacres*, and of the Methods and Care deſcribed for the decent Adminiſtration of this Ordinance, than is hitherto extant in the frequent mention of theſe things in Antiquity.

Siffridus Ot nis Presbyt aſſiſtens in ipſius Actis lib. [illegible] cap. [illegible]

Salmaſ. in piſt. ad A[illegible] Calvin. Scr. Cal. Jul. [illegible]

If I have, through Inadvertency, err'd in any Quotations, or in any thing not anſwered your Lordſhip's Expectation, I humbly beg your Lordſhip's Pardon. And if it may be without trouble to your Lordſhip, that I may, by the meaneſt of your Servants, receive your

your Lordſhip's further Commands herein, they ſhall readily be obeyed by

Your Lordſhip's obliged

and

Obedient Servant,

Ri. Deane.

FINIS.